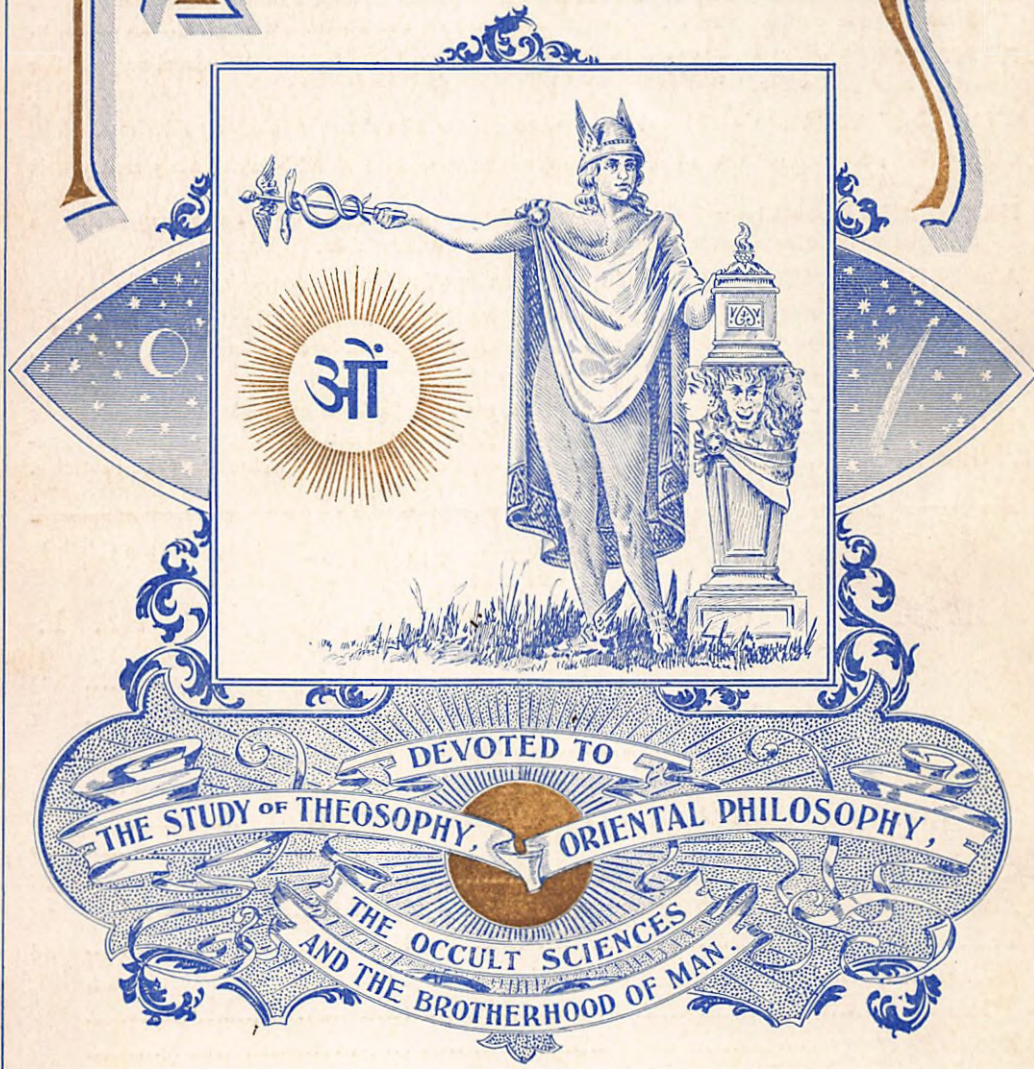


Mercury



DEVOTED TO
THE STUDY OF THEOSOPHY, ORIENTAL PHILOSOPHY,
THE OCCULT SCIENCES
AND THE BROTHERHOOD OF MAN.

PER ANNUM
ONE DOLLAR

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MERCURY



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MRS. KATE BUFFINGTON DAVIS.

"Point out the 'Way'—However dimly, and lost among the host, as does the evening star to those who tread their path in darkness."



MERCURY.

OFFICIAL ORGAN OF THE AMERICAN SECTION, T. S.

VOL. V.

SEPTEMBER, 1898.

NO. 1.

OUR NEW VOLUME.

WITH this issue, MERCURY begins the fifth year of its life. Back of us are four years of patient, persistent effort on the part of its editors and friends, to continue (in spite of appalling difficulties) its yearly revolution and evolution on the spiral of progress. That spiral proceeds by growth and change, and this, our fifth volume, presents both factors.

The new illustrated department, entitled "Friends of our Movement," will be a welcome surprise to our readers, who will be glad to look into the faces of our Theosophic workers. We also hope that our readers will like MERCURY'S new dress, with its colors of purity and truth. Other attractive changes are forming in the astral, and will be made objective as soon as circumstances permit.

But in this further growth of MERCURY'S success, we need the co-operation of our readers and contributors. It has always been our aim, in struggle and in success alike, to hold fast to the *spirit* of Theosophy, believing, as we do, with the apostle of old, that it is the spirit and not the letter which quickens into life.

And what is this Theosophic spirit? It is the spirit which finds the One Divine Life in every form that is, and having found that Life, reverently loves it. It is the spirit which cries out to the outcast as well as to the hero, to the sinner as to the saint, "We are of one blood, ye and I—'the sons of one sweet Mother.'" It is the spirit which welcomes truth, no matter what dress it may wear, nor how

labeled. It is the spirit that attunes the individual soul to the soul of humanity, until it "thrills in response to every sigh and thought of all that lives and breathes." It is not world learning, although that may illumine the mind with profoundest knowledge; it is not the brilliancy of intellect, although without that radiance the power of the mind grows cold and dim; it is not the power of the occultist, although he hold the key to magic. It is silent, yet all-powerful, simple and childlike, this mighty law of unity, of compassion. Its manifestations are kindly words, helpful deeds, appreciation of others, adjustment of difficulties, reconciliation of differences, freedom, peace.

Such is the spirit of *Theosophia*; and the true purpose of every F. T. S. is to cherish that spirit and to help in every way to make a dwelling-place on earth for this holy compassion. The ideal of a pure, progressive, co-operative brotherhood of all mankind can be established only by the working out into act of the thought of loving appreciation, of compassion, and by learning of Nature the lesson that many are One. Theosophy does not aim to form a new sect, but to unify those already existing, by bringing to light the truths common to all, and thus educating people into a mutual appreciation, wherein differences will appear as the beautiful hues into which breaks the One Light.

For this reason, MERCURY may be offered without hesitation to Catholic, Protestant, Jew, Materialist or Spiritualist; and we beg our friendly readers to bear in mind this vital fact, by doing which they can help to advance the movement of which MERCURY is the organ. So can they assist the great purpose of Theosophy, which is to change the direction of the world's thought from the false to the true, from selfish greed to altruistic out-pouring. Every step taken on the path gives us a clearer understanding of the mighty power of thought to shape our destinies and to create our environment. Each one of our readers can hasten by a kindly thought the progress of MERCURY. We ask them all to aid us in whatever way they can in our effort to "Point out the Way."

FRIENDS OF OUR MOVEMENT.

MRS. KATE BUFFINGTON DAVIS of Minneapolis, one of the leaders in our Theosophic work, comes of an intellectual family. Her father was a journalist. She has been widely known as a magazine writer for ten years past. For nearly two years she was managing editor of *The Housekeeper*. At that time it had sixteen departments, covering twenty-four pages, with a circulation of nearly one hundred thousand.

Mrs. Davis has done considerable platform work in behalf of children's rights. Opposed to child labor, she favored compulsory education as a practical means of keeping children out of the factories and shops. She made a plea for more practical education, believing that the kindergarten method serves best to awaken the faculties of a child. She labored with voice and pen to promote the free kindergarten system. She was among the first to agitate for free kindergartens in Minneapolis and helped to organize the Free Kindergarten Association of that city, which is now a flourishing body.

Among her publications is a vegetarian cook-book prized by Theosophists and others as a practical aid to pure living. The Countess Wachtmeister was associated with her in this work. She is also well known as a student of social economics.

Mrs. Davis was one of the four appointed by Col. Olcott to serve as the Executive Committee, to take charge of the affairs of the American Section at the time when the withdrawal of Mr. Judge and his followers from the Theosophical Society left a temporary vacancy in the national offices. It is interesting to note the Colonel's selection of members, for the Executive Committee has received the endorsement of the body by re-election at each of the three conventions held since the time when Presidential assistance was necessary. As one of the old members, Mrs. Davis is personally well known to Colonel Olcott and other prominent leaders of the Theosophical movement. Her house has always been a home for visiting Theosophists and for Theosophical students of all degrees.

She has demonstrated the fact that a woman may be a vigorous Theosophical worker while still faithful to family and home. Mrs. Davis possesses great personal magnetism, a broad, sympathetic, generous nature, and rare tact. As a teacher of our philosophy, and as a general leader, and as a personal guide and friend to individual students, her services to the cause are invaluable.

THE AURA OF METALS.

Scientific Corroborations.—Part II.*

THE readers of MERCURY will perhaps remember an article on the "Aura of Metals," which was published a year ago, and which gave, for the first time, some details on that branch of a subject which the now celebrated Dr. Baraduc has aptly named the "Invisible Fluidic." Materialistic scientists formerly ridiculed and denied the existence of anything of the kind; but during the past year, all the new and finer methods of scientific research have unconsciously brought science ever nearer to our Theosophical lines of knowledge, and, as said by Rev. J. Page Hopps of London, "Science is carrying us in every direction into an unseen universe, and this unseen universe is everywhere felt to be the sphere of causes and the source and centre of all the essential elements and activities of creation.

More particularly in reference to metallic auras, a very important confirmation of their existence has recently been obtained through the labors of an eminent and well-known scientist, Dr. W. J. Russel, who—in what he modestly calls "Experiments on the Action Exerted by Certain Metals and Other Bodies on a Photographic Plate"—has been unconsciously working on the lower auras of various substances, in a manner similar to what is being done on the lower human auras by Dr. Baraduc.

Baron Reichenbach, an Austrian philosopher and student of truth, well worthy of our admiration, but who made the great mistake of being born more than half a century too early, first succeeded, fifty years ago (in those days of the infancy of photography, then called daguerreotype) in obtaining, on a sensitive plate, the direct impression of the luminous and flame-like auras of the magnet (*Dynamics of Magnetism*, etc., p. 26). As thanks for this and other pioneer work on the same plane, whereby some of the aural phenomena were made known, under the name of "odic" forces, he got only abuse and scorn from blindly presumptuous and narrow-minded men, like Dubois-Raymond, who then assumed to be scientists. But even before him, M. Moser of Konisberg, and after him R. Hunt of London, followed by a host of other students of photography and

*See Mercury, Vol. IV, p. 3.

light, repeatedly noticed that certain substances impress others in a way that can be explained satisfactorily only by the theosophical teaching of the subtle auras, which, surrounding and emanating from everything in nature, react on one another.

To this kind of phenomena belong what science has long called "breath-figures," without having ever been able to explain them. If, on a cold mirror or piece of glass—or better still, on a polished metallic surface—one lays a coin or some other object, and then breathes upon it while it is in position, the result will be a faint image of that object impressed on the polished surface; and for days and even months after, this image may be brought out anew—made visible—by merely breathing again upon the plate, even though this has, in the meanwhile, been thoroughly and repeatedly cleaned and polished. In a similar manner, on windows on the inside of which have been affixed printed or written notices, it will be found that after the notice has been exposed for some time—and especially if it has been under the influence of the breath or of a warm current of air—the window-pane, on the parts corresponding to the writing, has acquired a positive faculty of condensing moisture differently and in a greater degree from what it has on the parts which have not been under the influence of the ink; and this property will also remain on the pane for weeks and months, in spite of repeated cleanings. All this, for us, is simply the action and reaction of the lower auras of both the object and the plate, which interpenetrate by being placed in contact or near each other. This action is further impressed—fixed or developed, to use a photographic term—by the power of the human breath and of the aura that accompanies it, so that the aura of the glass retains for a while the image of the coin or ink placed over it.

From this, to the photographing of printed matter by merely placing it in the dark on a sensitive plate, the salts of which are affected by the aura of the ink, there is only a step, and this was accomplished years ago, under the name of "thermography." But Dr. Russel went into the matter more deeply and scientifically, and devoted to it years of special and thorough study, the results of which he submitted, in 1897, to the Royal Society, further making the same the subject of the "Bakerian Lecture," in 1898; and his work, which has excited great interest, has improperly been termed "Scotography" or "Vapography"—writing with shadow or vapor. He discovered that various bodies—metals, wood, paper, etc.—closed in the dark

against or over a photographic plate, have the faculty of impressing that plate as if it had been submitted to the direct action of light, and of causing thereon, when properly developed, the imprinting of the minute texture of the objects, the marks and scratches of the metal, the water-marks, printing, and accidental defects of the paper, the cells and rings of the wood, etc. Dr. Russel is not yet fully convinced himself of the real cause of the strange phenomena he has been experimenting on; but "he is ever more confirmed in the idea that those effects are due to '*vapors*' given off by the objects."

Exactly so; and those "*vapors*" are what Theosophy calls the lower auras. But anterior experiences seemed to point out that the image impressed on the plate by certain objects—lace for instance—was more pronounced if those objects had been previously exposed to the light of the sun; so that the possibility that this action might be due to what could be termed stored or latent light having been suggested to Dr. Russel, he tested it, and found that the mysterious impressive power was the same, whether the active substance had been recently insulated or had been long kept in complete darkness. This is quite correct, also; for these auras, which are the active cause of the phenomenon, have in them a living force that enables them to impress other bodies quite independently of solar action.

Dr. Russel also found that the emanations or "*vapors*" causing the photographic impressions act differently, according to the various metals, so that if glass is put between them and the sensitive plate, this glass will sometimes be quite pervious, sometimes absolutely impervious, to their influence; and from this the observer acknowledges that there "must be at least two classes of emanations, while many experiments point to the possibility of there being several more"—which is again quite theosophical.

One of the curious facts revealed by Dr. Russel's researches is, that among the most active metals are zinc, magnesium, aluminum, nickel, lead, and bismuth; after which come cobalt, tin and antimony, less active; while copper, iron and pure mercury (which might have been expected to be among the most powerful), are absolutely inert. Nothing in the atomic weights or valences, chemical properties, magnetic values, or family classification of these metals, can scientifically account for these differences in their power of impressing the sensitive plate, which must be understood as probably sensibilized by salts of silver. But here, if the student refers to our description

of the metallic auras, he will find that in the higher or atomic aura is contained at least one characteristic figure peculiar to each metal (MERCURY, IV. p. 8-9), through which all metals can be connected with one or more of the finer forces or elements of nature, now known as the Tatwas, through our theosophical literature (see especially Rama-Prasad's *Nature's Finer Forces*). Now, it is a very striking fact that, from the comparison of their various atomic figures, all the above mentioned *active* metals, including silver, belong to the circular designs of the Akasa, Vayu and Apas classes, *i. e.* similar or sympathetic to each other; while the *inert* metals belong to the triangular classes of Tejas and Prithivi, unsympathetic to the other three (1), whereby it would seem probable that the metals inert to those of the three above mentioned classes, as represented by the sensitive salts of silver, would not be so to the metals of the same classes as themselves, but would be able to impress plates sensibilized by salts of their own categories. This remark, of course, is given here only for what it may be worth, for it may be merely a simple "coincidence," as Proctor used to say whenever he found a fact disturbing his theories or refusing to be accounted for by them. Yet, if correct, this would merely be, in the chemical world, another instance of the law "*similia similibus*," whereby the various metallic auras would naturally influence more readily and more intensely other auras of similar nature. Dr. Russel might usefully extend his researches in this direction; and it would be interesting if he would, at any rate, try the action of the inert copper and mercury, and other Tejasic and Prithivic metals, on ferrotypes.

Another fact that goes to show that the results obtained by Dr. Russel are due to what we term "aura," and not simply to "vapor" or exhalation, is that the most volatile metals are not the most active; while one of the most fixed metals, uranium, is very powerful and able to impress its aura even through glass. Moreover, very volatile substances, such as ether and alcohol, are inert; while heavy oils and gums, like copal, have a very intense action; and old books, which ought to have lost all their "vapor," still impress the plate. And all these results agree perfectly with those other experiments of Mr. G. Lebon, on what he still calls "dark," obscure or invisible light, by which living plants have been photographed in the dark,

(1) †This is confirmed by the astrological notions on the sympathies between the various elements and triplicities.

through the active power of their invisible "radiations" or auras.

So, the "morale" of all this is that science is now on the eve of being forced to admit the theosophical teachings in the matter; and also that—as anticipated by the writer in various of his articles—it probably will not be long before scientific contrivances will be invented to objectify the lower auras and render them visible to the ordinary eye and to the unwilling materialist, without the trouble of Yogi practices.

Another recent advance of science, which also brings the student to some very unexpected and interesting developments in connection with the study of the metallic auras, is that of the transmutation of metals. Our Teacher boldly asserted: "No doubt there is such a thing as transmutation of the baser metals into the nobler . . . for we sense logically the same process taking place in the bowels of the earth" (*Gloss.*, p. 15). It is now no longer a fact to be denied or sneered at by the more conservative scientist, that the transformation of silver into gold is perfectly possible, although it may not yet be a commercial venture. It has been done by an American scientist, Dr. Emmens, and by Mr. Tiffereau, a well known French chemist—both working independently. Dr. Emmens has established on Staten Island a special laboratory, called the Argentaurum, for this transmutation, and he has publicly defied the old official science to contradict his results, already verified by various chemists of the highest standing; while Mr. Tiffereau claims to be even more successful than Dr. Emmens.

To the theosophical student of metallic auras, these facts are not only accounted for by the occult assertion—sustained by the new chemistry (See Crookes, quoted in *S. D.*, II. 682)—that every substance on this earth is only a compound from ONE, unique, primary substance or atom, the body of the Absolute; but it is also confirmed by the very character of the higher metallic auras. For instance, by referring to the table of aural figures (*MERCURY*, IV., 8), we see that the atoms of both silver and gold belong to the same Akasic class of spherical figures, the difference between the two being merely in their striations and in the shape of the sphere—silver being more oblong with longitudinal lines only, while gold is more round with cross striations. These very differences of aural forms show the atom of gold to be more compact than that of silver; and this again agrees perfectly with the assertions of Dr. Emmens, that the transmutation

is obtained by submitting silver to intense pressure, coupled with intense cold.

But this transmutation of silver into gold cannot be an exception; and, if we once admit the principle that metals of similar aural figures ought to be readily transformed into one another, provided we only know the proper *modus operandi*, we might infer that lead, for instance, whose aural form is also distinctly akasic, could be easily transmuted into silver; and this is precisely an assertion made, about forty years ago, by some French chemists, and reported to the Academie des Sciences. The same thing might also be expected of cadmium. Then, by going a little step further, what is possible for one class of metals must be also possible for all; therefore, taking the Tejasic metals, like copper, mercury and iron, whose aural forms are so closely allied, they ought to be easily transmuted one into the other (as Edison has already nearly done by stumbling on a new form of copper); while the mysterious tin might be found composed of two parts, gravitating one towards the Akasic and the other towards the Tejasic classes.

Thus the study, by direct or psychic faculties, of metallic auras, might lead, through the application of our theosophical principles, to new and unbounded fields of research, in which the chemist of the future will dive into occult chemistry, as predicted by H. P. B.

"Every year chemistry, above all other sciences, approaches nearer and nearer the realm of the occult in Nature; it is assimilating the very truths taught by the occult science for ages, but hitherto bitterly derided." (S. D., I, 595.)

"Chemistry and physiology are the two great magicians of the future." (Ibid., I, 281).

"If chemistry desires to find itself on the right path, it will have to correct its (chemical) tabular arrangement (of elements) by that of the occultist." (Ibid., I, 239).

"The elements now known have arrived at their present state of permanency in this Fourth Round and Fifth Race. They have a short period of rest before they are propelled once more on their upward spiritual evolution, when the 'living fire of Orcus' will dissociate the most irresolvable, and scatter them into the primordial ONE again." (Ibid., I, 625).

"Nature is never stationary, but ever becoming (Ibid., I, 278)—and there are many other (elements) there (in the sun) which have

either not *reached*, or not as yet been discovered on our globe." (Ibid., 1, 638).

Therefore, among the wonders of the future, we may expect not only to be able to change any metal into any other, but other forms—possibilities of evolution for which our globe is not yet ripe—will be discovered or produced by the knowledge of how to combine and manipulate the atoms of the One; and the study of the *Secret Doctrine* will lead the scientists on the higher path, if they will only take to it.

A. MARQUES.

THE TRUE THEOSOPHIC THEORY OF UNIVERSAL BROTHERHOOD.

[AN ADDRESS BY ALEXANDER FULLERTON, GEN. SEC'Y, BEFORE THE CONVENTION AMERICAN SECTION, 1898.]

THIS subject has special importance, not merely because the formation of a nucleus of the Universal Brotherhood is one of the three objects for which the Theosophical Society exists, but because a belief in Universal Brotherhood is the only exaction from any candidate for admission. He may hold what creeds or other opinions he sees fit, but this one obligation is imperative. Hence every member may well be expected to have some rational idea of the nature of Universal Brotherhood, to understand its duties and their limitations.

In this as in every topic of investigation, analogy is our guide. The term "Universal Brotherhood" is obviously an extension to the whole human race of the Brotherhood existing in families, and if we wish to comprehend it we must first ascertain the nature of the latter, and then give this its appropriate expansion. Looking to the brotherhood in families, we see that it has three characteristics. There is a *common origin*. The brothers are all born of the same parents. This would be true if the parents were of different genera, if, for instance, the father was of the human race and the mother of one distinct from it, say angelic; but in that case the inherited traits would be diverse, mixed, perhaps confused. As things are, both parents are of one genus, have alike its essential marks, transmit the form and habits and evolution belonging to it. Whatever belongs to humanity belongs therefore to those who received their humanity from the predecessors possessing it, and this legacy is equally shared. And, second, there are *common interests*. All brothers are concerned in keeping the family name uninjured, the family honor pure, in pro-

tecting the family property from spoliation or attack, in neither doing nor suffering anything which would abase their standing. No doubt there are instances where selfishness, that curse of humanity, has led a brother to suppose that his interests are better served by violating the equal rights of his brothers and securing more than his share of the common possessions, but there well may be doubt whether more is not lost than gained. For apart from the family resentment, alienation, unwillingness to help in trouble or sorrow which follow, there is that healthful public sentiment which is very stern to fraternal treason and looks with angry distrust on those who sacrifice to themselves the claims of family ties. And, *third*, there are *common duties*. Protection, care, sympathy, aid in times of difficulty, generosity, affection, strict respect to rights, forbearance, helpfulness,—these are the traits which Nature expects from members of the same household, and which Theosophy, because natural, expects no less. Great would be the mistake to imagine that Theosophy, the insistent on broadest usefulness and good-will, ignores the truth that certain relationships have larger claims than others, does not recognize the obvious facts of life,—the facts that the centre of human interests is the family, that its ties and obligations are exceptionally strong, that men do not owe to foreigners, or even to fellow-citizens, the full measure of care they owe to their own blood. In this, as in all other conditions evolved by humanity as it marches on its way, Theosophy gives full recognition to existing realities, and by no means substitutes a fancy for a fact.

Translating the three marks of family brotherhood over into the broad field of universal humanity, we see that they illuminate the doctrine of Universal Brotherhood. There is, no doubt, the element of degree. The old law of intension and extension, the one increasing as the other decreases, holds here. Sentiment and obligation are stronger as the field contracts; weaker, more diffused, as it expands. Yet the *principle* remains, justly operative as such. Take the matter of *common origin*. All men, whatever their color or nationality or location or measure of advance or status in civilization, come from the same Supreme Source. In the beautiful words of the Greek poet Aratus, quoted by St. Paul, "We are also his offspring." St. Paul himself affirmed that "He hath made of one blood all nations of men for to dwell on the face of all the earth". All have the same form, lineaments, needs. In all there is intelligence, latent or evolved; in

all there is the germ of moral sense, more or less alive; in all dwells that spark of the Eternal Flame, that Higher Self which is gradually to assert itself during the onward course of developing humanity till the Divine ideal is everywhere manifest and everywhere triumphant. And because each member of that humanity can trace back his inception and his growth and his evolution to the one Divine source, is it that Theosophy claims for him a Divine original.

And then all have *common interests*. Plain and demonstrable as this is, there is nothing to which men have been and are more blind. In individual life, in business, in society, widespread is the belief that one succeeds only as another fails, that one rises only as he mounts on the prostrate bodies of others less sagacious or less strong. Strange indeed would be a world where such was the inherent law. Nature repels it and denies it in every jealousy, every malignity, every disappointed ambition, unscrupulous trick, unworthy act, heart-sick failure, speculative collapse, social chagrin. No gain secured through fraud can be peacefully enjoyed, since there is always the consciousness of an embittered feeling in the injured which may lead to reprisals. Moreover, analogy is clear upon this subject. All members of a community, a State, a nation constitute a body corporate, the health of the whole and of each part depending upon the health of every other part. It is not possible for the lungs to truly flourish if their nutrition is robbed from the heart, nor can the foot be better because the hand is diseased. What is true of the human frame is true of a civic organization and of a nation, and for precisely the same reasons. Real prosperity does not come through the despoiling of one section by another.

This truth, so impressive and so forceful, is signally illustrated in that great brotherhood of nations which constitutes collective humanity. To understand the law which presses upward from the simplest of organisms to the grandest aggregate of the highest organizations, let us take a well known fact in Biology. The lowest form of animal life—say the amœba—has no distinction of parts or functions. There is no separate stomach or lungs or excretory apparatus, but the work of these is performed by all sections of the body indiscriminately. As evolution proceeds, faint traces of differentiation appear; these develop into distinct organs; at last each function has its separate and evident apparatus. Now all through this evolutionary process two facts become ever more palpable,—each organ loses ability to do the

work of any other organ, but it does its own work incomparably better than before. It is in man, the apex of the creative scheme, that the process reaches its culmination. The brain is powerless to do the duty of the heart, the lungs can secrete no bile as does the liver, the eye can perform no function which appertains to the ear, not a muscle can exchange work with a nerve. Yet each is perfect in its own domain, each executes with marvellous precision that which has become its exclusive task. And all through the organism runs a double current which feeds and stimulates it,—the current of blood, carrying nutrition to each atom, and the current of nerve force, inciting to the performance of work. Thus in minutest subdivision of duty, and in universal, unobstructed pervasion of sustenance and stimulus, does the human organism flourish and endure.

It is astonishing that this palpable analogy has had so little suggestiveness to publicists and legislators. For observe how close the analogy is, and how evident its lesson. We need enter but few steps into the domain of Political Economy, and of course not at all into the domain of politics, in order to treat it. The aggregate of nationalities constitutes one grand body. Each nation, because of climate, physical conformation, maritime facilities, soil, mineral deposit, or other peculiarity, has some special function in the great economy. No other nation can fulfil it so well; it can fulfil no other function so well. One has vast stores of coal and iron, and these possessions point to it as the supplier of the machinery of the world; the far-spreading arable or pasture lands of another indicate it as the great food-producer; a third has an indented coast which fits it especially for commerce; a fourth, like ancient Greece, enjoys a climate and a scenery that prompt to Art and make its productions the everlasting type of the beautiful; a fifth is so situated that its nature and its surroundings incite thought, and it becomes the source of a world's literature; a sixth has woods and plants and a semi-tropical coloring which find their fitting product in varied manufactures of singular value and beauty. And, as Nature designed, there flows among and through all these diverse nationalities a commerce which carries freely everywhere the food and the mechanisms and the art or literary riches and the comforts and multifarious conveniences that each produces for the good of all; and a healthful ambition to produce the best ensures that the best shall always be produced, and no part fail in its duty to itself and to the whole. The absolute unrestrictedness

in the flow of commerce prevents congestion or decay, and every part is sound, not only because it partakes of the universal life, but because it conforms to the universal law. Best of all, peace, blessed peace, is everywhere diffused, for there are no artificial systems to alienate, and no unnatural rivalries to antagonize.

What, in point of fact, has been the policy of statesmen and legislators? Usually it has been based upon the notion, perhaps the avowal, that the success of one nation is conditioned on the failure of another, that strength accrues only as it is drawn from depletion elsewhere. In our own time it has taken a somewhat different form, a form shaped by the fancy that every nation should be complete in itself, supplying all possible needs from internal resources, attempting to do in its own area what Nature intended to be done in the area of the world, discountenancing interchange and mutual help, putting obstacles in the way of commerce, framing tariffs and bounties, hindering the flow of the universal currents. It is really a reversion, internationally, to the lowest form of created life, to the type of the *amœba*! And what has been the result? Exactly what might have been foreseen. Certain industries have been forced into diseased activity, others starved to death; bitterness, resentment, antipathy, jealousy have separated nations which should be mutually helpful and friendly; war perpetually threatens even where it does not break out, and vast armies and navies are maintained at the cost of industrious, peaceful citizens. Stupid defiance of Nature prevents the very blessings it is expected to secure.

An analogy from the human body makes the truth even plainer. If we clasp a tourniquet on the arm, shutting off the free flow of blood and nerve current, the arm loses strength and gradually withers. Only as any part enjoys unobstructed intercourse with all other parts can it flourish. So in the great international organism. Interception of commerce simply excludes elements of nutrition which every nation needs, and, though the effect may not be at once apparent, time discloses atrophy, disease, weakness, and fever. Political Economy has much to learn from Physiology, and international relations can never be healthy till they are based on the doctrine of Universal Brotherhood.

And, thirdly, the Universal Brotherhood, like the family brotherhood, has *common duties*. As there, so here, these are sympathy, helpfulness, respect for rights, generosity. It is a beautiful fact in

human nature that they come instantly into recognition at the sight of suffering. When we see a person evidently hungry, cold, sick, or hurt, we do not stop to enquire his nationality or his color, but the great human instinct of fraternity flashes up, and the hand and the purse are prompt "I am a man, and nothing human is foreign to me," were the words of Terence in his play, and often as the Roman audiences heard them, the theatre always burst into applause. So when the failure of the potato crop desolated Ireland, the civilized world sprang to its relief and hurried ships over the ocean with cargoes of food. Famine and pestilence devastated India, and Europe and America poured forth their treasures in succor. Very touching is this spontaneous, this eager response of the great human heart to the note of suffering, and it shows how real is the oneness of humanity. Delusive interests may blind and selfishness may chill, but there is an instinct beneath which asserts itself in the presence of grief.

So sweet, so wholesome a doctrine as that of Universal Brotherhood can hardly escape the distortion of exaggerated sentimentality. One sometimes hears, even from Theosophists whose intelligence should keep them steady, a depiction of it which may well make moralists stare. It is asserted that because all men are brothers all men are to be treated so, no distinction being made between the worthy and the unworthy, and no check to be put upon outrage or wrong. This is absurd. There are good brothers and there are bad brothers, and it would be contrary to all reason, all justice, and all right to ignore the difference and to virtually pat iniquity on the back. If a member of a family invades the others' rights, tramples on their feelings, makes life a scene of turmoil and violence and disorder, the dictate of propriety, as also the protection of the family, require that he be expelled. No one has a claim to outrage, whereas everyone has a claim to peace. Nor can anyone claim the immunities of fraternity while violating its obligations. He can perform his duties and demand his rights, or he can forswear his duties and lose his rights, but he cannot forswear the duties and demand the rights. The common interests of a family exact that a troublesome member shall be banished. Nor does anyone think otherwise in the field adjacent to the family. If a burglar invades our household, we do not grasp him by the hand, light up the rooms, and place their contents at his disposal; we sound an alarm and hand him over to the police. If a pickpocket abstracts our purse, we do not assure him that he is wel-

come to it, but we put him in custody and recover it. Should either claim immunity on the ground that he was a member of the Universal Brotherhood, we would reply that then it was his duty to act accordingly, and that if he acted otherwise he must be treated otherwise. Civil society could not, in fact, endure for a week if it was once understood that men were at liberty to act as they pleased and no one be at liberty to restrain them. This would be virtually shutting up all the honest in jail, and letting all the rogues go free. And if Theosophy upheld any such folly, the community would justly treat it as either an insanity or a nuisance.

Sometimes this same strange notion is applied to the Theosophical Society. There is insistence that because it maintains the doctrine of Universal Brotherhood, it should exclude no evil-doer from its membership. On one occasion objection was made to the expulsion of a man who had fraudulently gained admission after release from one term of imprisonment for theft and before beginning a second for burglary. On another the candidateship of a murderess was defended on the ground that the Theosophical Society is the place for sinners. Possibly; but what kind of sinners? Sinners who are penitent for their sin, confess it, make amends, and abandon it? Yes. Sinners who are defiant or brazen, who refuse either penitence or reformation, and who will sin again as readily as before? No. So, too, it has been held by sentimentalists that while it is quite fraternal to deceive, mislead, and impose upon brothers, it is most unfraternal for the brothers to object to such treatment. But to all such strange perversions of a noble doctrine one has only to present a front of reason, common sense, moral perception, and their unreality is disclosed. Maudlin sentiment cannot long masquerade as manly sobriety.

Now what would be the state of things if the true Theosophic doctrine of Universal Brotherhood was everywhere carried out? Take your own city. Not a bolt or a bar or a lock would be anywhere needed, and bank-vaults would be as open as the public squares. Policemen, except to regulate street traffic and to assist in cases of accident, would be superfluous. Criminal courts would be closed, because there would be no criminals. Civil courts, for other purposes than to amicably adjust uncertain claims through the skill of trained minds indifferent to mere precedent and intent only on justice, would have no functions. Jails would be turned into hospitals

and asylums; courtesy and kindness and helpfulness would make every citizen the brother of every other. Take the State and the Nation. Legislators would have little to do, and that little be only in the line of matured and acceptable schemes for public good. Penitentiaries and the gallows, necessary, however unpleasant, under our present conditions, would then disappear. Take the Brotherhood of Nations. Tariffs and custom houses and the whole apparatus of international repulsion would vanish away. Rivalries, jealousies, suspicions, opposed interests, antagonisms, all would be dead. Armies would dissolve, navies decay or be turned into merchant ships. Peace, good-will, generous sympathy, emulation in mutual benefit would flood humanity with sunlight. Happiness and the comforts of life would penetrate to the remotest hamlets, strikes and lock-outs and embittered struggle between labor and capital would be unknown, partly because there would be no selfishness to engender strife, partly because unobstructed commerce would end unnatural conditions in production. All over the world would shine prosperity, joy, contentment, the placidity of mental and emotional satisfaction; and all through it would course healthful and happy thoughts, beneficent suggestions, new projects for human good.

You will say that this is an ideal state. Yes, but it is the one to which Nature points. You will say that it is impossible. No, for Nature's ideal is sure ultimately to be realized. You will say that ages must pass before that realization. Yes, for the forces of selfishness are still rampant, and ignorance and delusion will long becloud even advancing minds; but time is long, and human experience is unceasing, and its lessons are gradually disclosing themselves in clearness, and at last humanity will see and heed and change, and then Universal Brotherhood will be perceived as a fact and practiced as a joy.

CLAIRVOYANCE AND MENTAL HEALING.*

[LECTURE BY MRS. ANNIE BESANT, AT STEINWAY HALL, CHICAGO.]

WHEN Theosophy first became proclaimed in the modern world, a friendly Theosophical Society was founded in order to train people in the knowledge of theosophical truths. It came to the world as an explainer, an expounder and a harmonizer of the many opinions current, of all those various thoughts and conflicting theories which were found alike in the world of science and in the world of religion.

Somewhat misconstruing our work, we have tended rather to criticising too freely the opinions of our neighbors, instead of trying to see the truth that was in them, and by bringing that truth to light acting as harmonizers between one cause and another. But just in so far as we have antagonized any form of thought, just so far as we have raised dissension and introduced bitterness into discussion, in so far we have really been forced to our mission, for our mission is essentially that of peace-bringer. The society does not seek to tear any man away from the opinions that he holds, but rather to show the place of those opinions in the world of thought, and to take up every school of philosophical, religious, or scientific thought, and show just the place that it occupies in relation to others, considering each expression of thought as one channel of truth, and regarding these various channels as complementary, not as being antagonistic. The position is one, of course, which it is often difficult to maintain, because everyone is fond of putting forth his own opinions in his own way, and quite naturally, perhaps, thinks his own way the best of all. None the less it is the task of the Theosophist to check that tendency to narrowness, to watch himself so that he shall not be betrayed into what might be called a sectarian defense of truth; but, recognizing to the full that we are all extremely small vessels for truth, that we are all exceedingly narrow channels of the truth, and that the truth itself is a vast ocean—always much of it remaining which does not come down our particular little channels and pipes—our true attitude is to recognize to the full the value of any truth that comes to our brothers, and to try to recognize the unity of the source, however much the different expressions may vary.

To-night I have chosen for my subject a class of ideas which give

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rise in our own time to a great deal of conflict—schools of thought that for the most part are in antagonism, one against the other, so that if you look over this world of thought you will find different schools that are really closely allied but that are arrayed against each other as though they were enemies; and you find continually subdivisions—each one a little different in its name, and each one particular little body objecting, as it were, to the form in which the truth is presented by some other body from whom it is really divided by what is not essential but is a matter of detail. So that we have schools that are called, for instance, Mental Scientists and Christian Scientists, and others who deal with mesmeric healing, and others who speak of themselves as Scientific Clairvoyants, and others again who speak of themselves sometimes as Mesmeric Clairvoyants, and all kinds and sorts of names, each one describing a small body that holds itself apart from all others.

Now, it is above all things necessary that the Theosophical Society give a hearty and fraternal welcome to all alike; that it shall not in any fashion put itself against any one of these forms of thinking; that it shall recognize the truth that is in everyone of them; that it shall sympathize with the expression of that truth, and then shall utilize any knowledge it may possess in order to harmonize one school with another and to understand the view which each school may take as to the truths of which it is the particular exponent; and that is really what I am going to try to do to-night. I am going to take up some of these views, and try to show you their place in relation to other truths; to show you how, in the Theosophical teaching, these different views, each of them, has its place; how very often each school is an exponent of part of a law, and that the recognition of the whole of the law would be healthful both to that school and to others who partially agree with it. I am going to try to show you that looking at these things from a Theosophical standpoint, we get an illuminating truth thrown over the whole field of thought; that we are able to explain apparently contradictory opinions; that we are able to find the place for thoughts that appear to be in antagonism to each other; that the antagonism arises because they are fragmentary, and disappears when the connecting links are shown to exist. So that, really, looking at the thing as a whole, we can see that here this particular school is expressing its portion of the truth, there that school has hold of a most valuable fact in nature; here we find

a group of people who are bringing out a thought that has been left out of sight by other schools, and again we find others who are taking up a most important side of a natural law and are laying stress upon it and drawing to it public attention.

Looking at things in this harmonious way, we find that the tendency of the whole of modern thought is to advance to a common goal, and that divergent as the streams may appear, although sometimes they often look as though they were flowing in antagonism to each other, those little antagonistic turns are only partial and temporary. They are all flowing to a common sea, and they are carrying those who follow that course in the same final direction and toward the same ultimate goal, and that goal is a recognition of the truth that spirit is the ruling force in the universe, and that matter is only the expression taken and used in order that spiritual forces may express themselves on different planes and in different regions; that fundamentally all energy comes forth from God; that as that energy works in one region or another it takes a different veil of matter and therefore shows a different phenomenal appearance. But we know that looking at these forces we shall find that they are all gradations of the one, and that what is essential is the recognition that the force moulds the matter, not that the matter gives birth to the force; that is, that the universe is the Divine Thought in expression; that everything that exists is the Divine Idea taking shape as phenomena, and that, instead of looking on the universe as dead force and dead matter, instead of looking on the universe as a soulless piece of mechanism working with inflexible mechanical rigidity, we are to recognize it as the living thought of a living consciousness, as in every way flexible, and under the influx of that thought as being continually changed and modified as the thought comes into fuller and fuller expression; and that the more we realize that and live it, the swifter is the evolution of the whole, the nearer is it to the fulfilling of the Divine purpose in manifestation; that this is the goal towards which thought is tending.

We have scientific thought which studies phenomena, and gradually, by a study of the phenomena, is, as it were, compelled to a recognition of the forces underlying them. Thus we notice that in modern science all the great triumphs are now being made in a region where forces are recognized before matter is inferred—an extraordinary change of position. In the past matter was studied, and

from the matter the presence of force was implied. Now the forces are asserting themselves, and by the action of the forces matter is argued for, inferred from the presence of the forces. And you will realize exactly what I mean by that abstract statement, if you consider that in all the later discoveries electricity has played so great a part, and that ether has been accepted as a necessary hypothesis, not because it is observed as matter, but because its existence is necessary to explain the workings of the forces; that is, that matter is inferred because the force is observed—just the reverse of the earlier tendency of science, when the force was rather grudgingly recognized as made necessary by the observations of the material forms. Now it looks as though science were going more and more along that line; as though science were plunging more and more rapidly into the realm of forces; and as though we were going to discover subdivisions of matter because of the differences of vibrations that are measured in connection with forces.

Let me recall to your memory what I have mentioned here before—the vibrations that have been classified lately by Sir William Crookes. Those are of vibrations in ether and they include all sounds, all vibrations of heat, of light, all vibrations of electricity whether slow or rapid. They include certain unknown vibrations that are mathematically argued to exist but have not yet been proved, and they include the vibrations of the Roentgen rays, enormous as is the rate of their vibration. Then again, there is an inference of vibrations yet more rapid than those which have most lately been added to the knowledge of the scientific world.

The result of this is that science is beginning very doubtfully, to admit the possibility of the varieties of ether—that is, there is no longer going to be a single thing inferred, but the varieties of ether will be wanted in order to explain the differences of the rates of vibration—thus coming exactly on to the lines of the Theosophical teaching that in the physical world matter exists in seven different conditions: the solid, the liquid, the gaseous, three kinds of ether, and then protile—the original physical material out of which every physical combination is built up.

Science is very rapidly approaching that conception, and it is in connection with these varieties of ether that the questions of all the lower forms of clairvoyance arise. In order to understand clairvoyance we have to distinguish between its different stages. All of us

possess normal sight, and that only means that we have certain cells which are modified so that parts of the cells vibrate in answer to ethereal vibrations that fall between two limits of speed. All the vibrations by which we see are comprised within narrow limits. Those which give us the sense of red, those which give us the sense of violet, are the extremes of our vision.

Now, the eyes of some human beings, as you probably know, are trained to such an extent that within the limits of that spectrum they can see a great many more colors than you and I can see. If, for instance, we had present a Cashmerian weaver, he would take a group of wools that you and I would say are all the same color, and he would divide them up, and sometimes a man will obtain twenty different shades of color where you or I could only see one. We have not yet developed the power of physical sight to that finest of vision which distinguishes these intermediate shades, merely because by physical heredity our eyes have not been trained along that line. For hundreds of generations, Cashmerian weavers have been trained to distinguish the minutest shades of color, and the wonderful softness that you get in Cashmere shawls, in Cashmere carpets and curtains, is simply due to the extraordinary eyesight of the Cashmerian weavers. They see differences where we see none, and the result is that they grade their colors as none of us could possibly grade them, so that color fades into color by quite imperceptible modifications.

That is the first thing to recognize in connection with sight. The next thing to recognize is that we do not all see the same, even in regard to minuteness of vision in connection with the violet rays that are the limit of our sight. Some people can see further than others in this, and that only means that they can vibrate a little faster. Then you come to the ultra violet rays, which the normal eye, however highly developed, does not see, and the clairvoyant sees them. There is no break; there is no gap in this, the vision getting finer and finer. An ordinary clairvoyant of the poorest description will see the ultra violet rays, and it does not need very much to enable anyone to see those rays, just a little development of a center in the brain which responds to more delicate vibrations of the ether than our eyes are able to answer to.

So we may go on, grade after grade in clairvoyance, until we come to those who are able to see by those vibrations that are known as the X-rays. That means, for instance, that a clairvoyant would be

able to see through this board. Placing a book the other side of the board, the clairvoyant would read it. Place a book or a key, anything you like, the other side of the board, and your Roentgen rays will enable you to see it. Now, of course, we know how that is done. It is by changing their vibrations by the instruments that are employed, in order to make them slow enough for the human eye to perceive them. The clairvoyant can see by means of those vibrations directly, without any of the methods introduced by apparatus; and so we get a class of people who, with their ordinary eyes, as it is thought—but not really by their eyes, but by the use of a center within the brain thrown into vibration by these rays—can see an object, using those rays, as you and I see using the vibrations that we call light.

Now, anybody can do this if he is mesmerized. Anyone of you mesmerized would become clairvoyant. You all possess the power; but everyone has not developed it to the point where, without mesmerism, he is able to use it.

What is it mesmerism does? It simply makes you vibrate at a little higher rate than you normally vibrate. It is nothing more than a current of magnetism, which is thrown from one person to another, and sets the ether in the patient's body vibrating. When that ether is made to vibrate by this external stimulus, it vibrates all through the brain as well as through the rest of the body. It brings into momentary activity a center in the brain which is normally inactive, and by means of that center anybody becomes clairvoyant. So, in a vast number of experiments, a person mesmerized has been made to diagnose a disease, and at many of the Paris hospitals they have people who will diagnose an obscure disease; being thrown into the hypnotic trance, they can see into the body of the patient, and state exactly the condition of the internal organs; and there is many a doctor now who, when he is puzzled by a disease, will simply mesmerize a sensitive person and then utilize this clairvoyant power in order to guide him in his treatment of the disease. As science understands this more and more, clairvoyance will be brought in more and more, in order to assist in medical science; until, after a time, this will be as normal a way of looking into disease as the very clumsy methods at present employed, the greater number of which depend on inference rather than on direct observation.

Let me go on to another form of clairvoyance which is sometimes

a little puzzling. If you get out of health, you will sometimes become temporarily clairvoyant. If your nerves are strained; if you are under the stress of great trouble, great anxiety; if you have lost a very dear friend and so are suffering very keenly; any of these conditions may make you clairvoyant for a time; and it is under these conditions that people sometimes see the outer form of a friend who has passed away. Sometimes clairvoyance is simply in the world of ether; sometimes it goes on to what we call the astral world, or the intermediate state—the state in which the soul is, for a time, between leaving the physical world and entering on the heavenly existence.

Let me give you one instance of this, peculiar rather, but valuable clairvoyance, because it was a materialist who saw—a person who did not believe in the soul, who did not believe that anything survived when the body perished, and for that reason it was the more interesting, inasmuch as the imagination did not come into play, it being against the whole tendency of thought of my friend. This woman was a materialist in her philosophy. She lost a friend who was very dear to her, between whom and herself there existed a strong magnetic sympathy—a sympathy so strong that while the friend was still in the body anything that strongly affected her affected also the materialist. Suppose, for instance, that the friend was ill, then our materialist would feel depressed and unhappy. If the friend was in trouble, our materialist would always know it by a sense of trouble in herself. When the friend died—well, our materialist was almost heartbroken and the result on the physical health was extreme. For some weeks after the death of her friend she saw the form of that friend under very peculiar conditions. She saw the decaying etheric double of the friend, not the astral form; she did not come into contact with the soul that had passed out; she simply came into touch with the ethereal part of the physical body, that which is most readily seen by a very slight tension of the nervous system. She actually saw, day after day, the process of decay; one of the most painful instances that I ever came across in a very wide experience with these abnormal occurrences; for with all her disbelief in anything existing, she was literally haunted by this decaying image, seeing the etheric double decaying stage by stage with the perishing of the dense physical body. And such a phenomenon may recur over and over again, in any case where the mind is fixed entirely on a friend as expressed only in a physical body—a very slight

intensification of the nervous system may make visible what is normally hidden—the gradual decay of the ethereal part of that body, which tends very often to be drawn by magnetic sympathy towards anyone who has been tenderly attached to that person during physical life.

[To be Continued.]

ANCIENT RELIGIONS OF AMERICA—TOTEM-WORSHIP.

IN gathering the precious fragments which form the mosaic of the ancient religions of our continent, we find that the foundation stone was faith in a Supreme Being, worshiped in some visible form of Nature. Longitude and latitude, as climatic influences, and the degree of intelligence evolved, determined the various conceptions of the Creator as held by primitive man. The aborigines of America, whether in the ice-bound lands of Alaska, or the tropic heat of Central America, observed Nature's laws and looked "through Nature up to Nature's God." Hence we find more beauty and sentiment in the religion of the natives of the Temperate and Torrid Zones than we do among those of the Frigid Zone.

The Indians of the Temperate Zone believed in an omnipotent, omnipresent Great Spirit, dwelling in the divine space of the blue sky; He spake in the voice of thunder, and the lightning was the flash of His Eye. They worshiped the sun, moon, and stars, as the visible manifestations of the Great Spirit. They believed in the immortality of the soul, and that it fled, after death, to the Happy Hunting Ground. Here the good Indian would be content forever in the pleasures of the chase. It was their idea of Devachan—blissful activity.

Belief in the life beyond the grave was evinced in their last sad rites for the dead. If the body were consigned to the earth, the watch-fire over the grave, guarded by the loved one, it was thought, would guide the wandering soul on its "last lone trail" to the silent land. Where can there be found a more beautiful custom than that of releasing a snow-white dove, the symbol of the Holy Spirit, by the grave of the departed, in the belief that it would convey the soul direct to the spirit world?

Totem-worship constitutes the religious system of the Northwest Coast and Alaska Indians. This system, however, is not confined

to this territory; for it is found scattered among the uncivilized races of the world.

Totemism is an organization of consanguineal kindred into a clan, each individual regarding with superstitious respect some material object or totem. The main tenet of this belief is that there exists among the members of the clan a special relation and divine protection. The family division into clans of the bear, crow, or turtle is evidence of that time when families claimed descent from ancestors bearing these names. In this manner they became blood relations, binding themselves together by common obligations and a common faith in their totem-animal, which they believed possessed the power of the Great Spirit to work good or evil upon its worshipers, according to their deeds. Where totemism exists, the members will not kill or eat the ancestral animal they worship, but as an insult will kill the totem of an enemy.

Totem-worship antedates all records. Long, an interpreter among the Indians, introduced the word "totem" in 1792, and it has been in general use among writers on the North American Indians ever since. Prof. Max Muller says the word should be "otem," but no satisfactory theory has yet been advanced in explanation of the origin of the word.

Totemism is both a religious and social system. In the tribal societies, the totem clans, or gentes, are frequently organized into groups called phratries, the union of several of the latter forming the tribe or people. We have, therefore, first, the household or family; second, the totem; third, the phratry; and fourth, the tribe. Thus more than one totem is always represented in the household of the Indians of the Northwest Coast of America. There the father belongs to one totem, and the mother and children to another. A brother and his wife or a sister and her husband may belong to the same household, and each have their respective totems, and all represented under one roof. The children belong to the totem clan of their mother, and not to that of their father. Major Powell, in his contribution to the Bureau of Ethnology, says: "There is no place in a tribe for any person whose kinship is not fixed, and only those persons can be adopted into the tribe who are adopted into some family, with artificial kinship specified. The fabric of Indian society is a complex tissue of kinship. The warp is made of streams of kinship blood, and the woof of marriage ties. The *gens* of ancient history

is of totemic origin, being composed of all persons in a tribe bearing the same name and accounted of the same stock. The owl, eagle, wolf, serpent, tortoise, mouse, and many other animals were worshiped in Greece and Italy. In Egypt and in Peru, places and people bore the name of the animal adopted as a totem, just as many Indian tribes of North America called themselves by the name of their totem, and designated the family clans as the bear clan, the crow, the turtle clan, etc. These Indians are as proud of their lineage as were the descend-



TOTEMIC DESIGN OF THE BEAR.

Smithsonian Contributions to Knowledge.

ants of the feudal barons of the mediæval times. Some California Indians claim to have descended from the prairie-wolf, and explain the absence of the caudal appendage by saying that it has become destroyed from the habit of sitting upright. An Indian sachem might readily accept the Darwinian theory of the evolution of man from the monkey. Natives in the vicinity of Mt. Shasta have a tradition that the grizzly bear formerly walked on its hind feet and talked, as men do. These bears were their ancestors. Nothing can induce these Indians to kill a bear, but should they unfortunately witness the death of this sacred animal, the spot becomes memorable, and each native casts a stone upon it, until they have formed a monument. They believe that the spirit of the departed animal hovers over the sacred place. The Apaches, Narajos, and Crow Indians will not trap or kill the bear. The Indians of British Columbia have the same respect for their totem-animal. If it is killed, they hide their

faces for shame and sorrow, and afterwards demand compensation for the act from the clan or immediate family of the perpetrator. Whenever one of these Indians exhibits his totem-badge, as by a painting on his forehead or tattoo on his breast, all persons of the same totem are bound to do honor to it by casting some worthy object before it.

The Indians of Queen Charlotte's Islands, B. C., worship the crow, believing that they are descendants of this bird. They admire its ebon beauty and besmear themselves with black paint to preserve the tradition of descent. On the Atlantic Coast we find that the redmen of Rhode Island worshiped the blackbird. If it flew over anyone's head, that person was blessed and highly respected. They had a tradition that a crow first brought to them a grain of corn in one ear and a bean in the other from the southwest, and that all their corn and beans came from these precious seeds. The Kutchin Indian would pray to a passing crow for meat or food.

The Bichuanas of South America have a well developed totem-system. The totem is so holy that they dare not do it offense by even looking at it. If a man of the Crocodile clan should see a crocodile, he would be in mortal fear of some awful punishment. The Red Maize clan of the Omahas will not eat red maize, their *plant* totem. If they should commit such a sacrilegious act as to eat a grain of it, they believe they will have perpetual running sores around their eyes. The Cray-fish clan of the Choctaws were, according to their tradition, originally cray-fish, and lived under the ground, wending their way occasionally through the mud to the surface. A party of Choctaws once smoked them out, treated them kindly, taught them the Choctaw language and also taught them to walk on two legs, and then they were adopted into the tribe.

Totem taboos existed in every Indian tribe. Many natives of the Pacific slope ate no flesh, regarding everything of the meat order with superstition.

Among nearly every large tribe of Indians on the globe there have existed totem-clans of the owl and the eagle. The Aztecs, Mayas, Peruvians, and Algonquins believed the owl to have some relation to the dead; the Ojibways called the bridge on which they thought the spirits of the dead had to cross the "owl bridge." The natives of the Antilles wore tunics with figures of these birds embroidered on them. The Samoans revered the owl; and should a member of an

owl clan find a dead owl by the roadside, he would sit down and weep over it, and beat his forehead till the blood flowed. The bird would then be wrapped up and buried with as much ceremony as if it had been a human being. The Monquins of California represented their hero as having an owl for his companion, like Minerva of Grecian mythology, or Odin of Scandinavian lore, who dwelt in Valhalla with two ravens, Hugin and Munin, perched on his shoulders. Every day they flew over the universe and returned to report to Odin all that they had seen. Owls of pottery were very common among the Zuni objects of worship.

None but an approved warrior, among the Cherokees, dare wear the totem-eagle; and the Dacotahs allowed such an honor only to him who had first touched the corpse of the common foe. The Delawares made sacrifices to the spirit of this bird, who, in approval, occasionally dropped a feather in his flight. These feathers were believed to be possessed of occult power, and to render the wearer invisible and invulnerable. Mr. Cass says of the natives of Michigan: "the calumet eagle is held in great veneration by the Indians, and a horse is sometimes given for a feather."

The reason for this wide-spread worship of animals lay in the general belief of the Indians in a great number of inferior deities, among which they classed the irrational animals, whose province it was to keep guard and watch over man. The keen-eyed eagle soared about in the day watching the thoughts and actions of all creatures, while the owl kept nocturnal vigilance. Whenever these birds were seen by members of the totem-clan, they immediately offered sacrifice or burned tobacco. Frogs, toads and snakes have been the objects of adoration by many tribes. The Frog Indians of Guiana regarded this amphibious creature as their illustrious ancestor. Stones were found with figures of frogs and toads carved on them. Often the figures would be composite—the body of a man with the head of a frog, and frequently the body of a toad enshrouded in a tunic. In the ruins of Tulla, the ancient capital of the Toltecs, frog-shaped idols were unearthed. The Hiadah Indians of Queen Charlotte's Islands, British Columbia, have a clan-totem of the frog.

The kamkostan, or frog, is found in all their stone carvings, and was a favorite tattoo mark on the bodies of the Frog-gens.

This tattooing is a mark of honor, and is generally done at the time of raising the heraldic columns in front of the chief's house.

The tattoo ceremony is performed in open lodge and is witnessed by the assembled company. Sometimes it takes several years before all the tattooing is done; but when it is completed and the body well ornamented, then the Indian is happy and can take his seat among the elders. "The design is carefully drawn in charcoal or lignite (ground in water) on the body, and then pricked in with needles. It takes some time to finish a design, but once completed the status of the individual is fixed forever." Among the Canadian tribes, the animal chosen as the symbol of his tribe is first painted on the person, with a pictorial representation of his exploits and the enemies he has slain or scalped. When the early Mexicans became civilized, this custom survived in the banners, flags, and armorial bearings, upon which appeared representations of their sacred animals. One of the Mexican armorial insignias was an eagle, with out-spread wings, swooping down on a tiger.



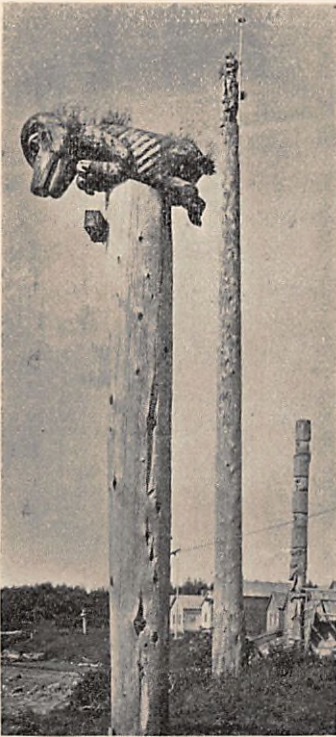
THE HAIDAH INDIANS' FROG TATTOO—PAGE 29.

Smithsonian Contributions to Knowledge.

The Haidah Indians and the Thlinkets of Alaska, carve or paint on every article of personal property the crest of their clan. The simplest implement or utensil is ornamented with some pictograph relating to the legends of the totem to which the individual belongs. Ensign Niblack, in the Report of the National Museum, says: "Whether tattooed on the body, woven into fabrics, etched on the metal bracelets and ornaments, painted on the house fronts, drawn on the canoe outfits, emblazoned on the household boxes, carved on the huge columns, commemorated in metal, wood and stone, the totem of the Indian is his earliest and latest care."

The totem-pole of the Alaska Indian is his most holy shrine. It is often fifty feet high, elaborately carved out of a tree, and is erected before the chief's house, as a representation of the totem of all dwell-

ing in the house, which, as previously stated, frequently contains several large families. None but the wealthy can afford to erect these carved columns; and consequently, the owner of one is the object of much respect and authority, and becomes a petty chief in the village. The legends which these carved columns illustrate are but the traditions, folk-lore, and nursery tales of a primitive, superstitious people, yet they represent as clearly the current of human thought as do the ancient inscriptions in Egypt and Babylonia, or the Mayaglyphs of Yucatan.



TOTEM POLES AT FT. SIMPSON, B. C.



TOTEM POLES AT FT. WRANGEL.

In 1787, Dixon, in his notes on his voyage along the Northwestern Coast of America, makes this reference to the totem-poles of the Haidah and Thlinket Indians: "Many of these carvings are well proportioned and executed with a considerable degree of ingenuity, which appears rather extraordinary amongst a people so remote from civilized refinement." The greatest number of these totem-poles is found in a fair state of preservation at Forts Simpson, Tongas, and

Wrangel. At Fort Tongas many of these poles are from sixty to seventy feet high, carved from the bottom to the top with a succession of figures representing the eagle, bear, wolf, whale, and other animals.

All tourists to Fort Wrangel remember the hideously attractive totem-pole in front of the dilapidated house of a chief. A grotesque bear is crouched on the top of the pole, gazing down on his immense foot-prints which are carved on the sides of the column. There we found, generally, two poles erected close together—one to show the descent on the female side, and the other that on the male side. The eagle represents the totem on the mother's side; below the eagle is carved the image of a child, and below that comes the



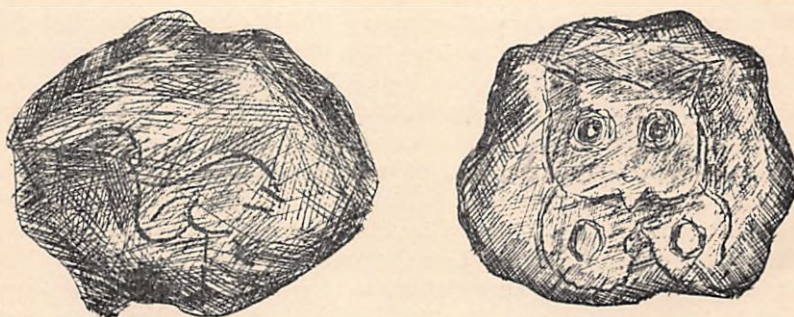
GRAVE AT FORT WRANGEL.

beaver, the frog, and again the eagle, and the frog twice again, in succession, showing the generations and the sub-families on the female side. The male totem-pole has, at the top, the image of the chief, and below that his particular totem, the crow. Succeeding the crow, is the image of a child, then a trio of frogs, and at the base is the eagle.

At Fort Wrangel, Alaska, the house and canoe of each family are adorned with the bird or beast designating the clan. No Indian is allowed to marry a woman who is a descendant from the same totem, and who wears the same family crest. Thus a man descended from the "crows" cannot marry a woman who is a "crow." He

must marry a woman of the wolf, bear, turtle, or some other family, and her children keep her title.

The Thlinkets are the principal denizens of this old fort and vicinity. They believe that the crow or raven stands supreme as the Creator, and the first of all created things. He is the fountain of life. After he had finished the formation of the world, he created woman, making her queen of the crow family; while man, created after woman, became the head of the wolf or warrior family. All other sub-families sprang from these.



ROCK PICTOGRAPHS FOUND AT SITKA, ALASKA.

Among the Alaska Indians the rudest form of art is embodied in totemic-pictographs on the rocks. These are found just above high-water mark around the sites of ancient and abandoned villages. No matter how rude the outline, certain animals are represented by certain conventional signs, that clearly indicate to the initiated the meaning. With *hoorts*, the bear, it is the protruding tongue; with the beaver and wolf, it is the character of the teeth.

Thus genealogy, history and religion were all expressed in the totem-carving and picture-writing of the Indians, so beautifully described by Longfellow in the "Song of Hiawatha:"

"And they painted on the grave-posts,
On the graves yet unforgotten,
Each his own ancestral Totem,
Each the symbol of his household;
Figures of the bear, and reindeer,
Of the turtle, crane, and beaver;
Each inverted, as a token
That the chief who bore the symbol,
Lay beneath in dust and ashes."

A. H. T.

[To be continued.]

T. S. ECHOES.

REPORTS OF BRANCHES.

NEW YORK CITY, N. Y.—Nine Branches have been chartered. They are: Indiana T. S., Indianapolis, Ind.; President, Dr. Henry Van Hummell; Secretary, Dr. Helen G. Baldwin, 725 N. Penna. St.; South Haven T. S., South Haven, Mich.; President, Hiram T. Cook; Secretary, Wm. H. Payne; Burr Oaks T. S., Kalamazoo, Mich.; President, Mrs. Anna M. Wagner, 214 N. Burdick St.; Peoria T. S., Peoria, Ill.; President, Dr. Kittie J. Welsh; Secretary, Mrs. Pearl A. Spaulding, Spring Hill Sanitarium; Council Bluffs T. S., Council Bluffs, Iowa; President, Mrs. Harriet F. Griswold; Secretary, Lewis A. Storch, Room 58, U. S. Nat. Bank Bldg., Omaha, Neb.; Freeport T. S., Freeport, Ill.; President, Charles H. Little; Secretary, Wm. Brinsmaid, 167 Folez St.; Lansing T. S., Lansing, Mich.; President, Rev. Myron B. Carpenter; Secretary, Albert T. Van Dervort, 206 S. Capitol Ave.; Saginaw T. S., Saginaw, Mich.; Secretary, Mrs. Amy A. Hubbard, 615 S. Fourth St., East Saginaw; St. Louis Lodge T. S., St. Louis, Mo.; President, Miss Margaret K. Slater; Secretary, Miss Agnes Leech, 4234 Prairie Ave. Of these Branches three were formed by Dr. Mary W. Burnett, three by Mr. F. E. Titus, and one each by Mr. Lewis A. Storch, Mr. Wm. Brinsmaid, and Mrs. Anna J. Dayton. There are now 67 Branches in the American Section.

ALEXANDER FULLERTON, Gen. Sec'y.

ALOHA BRANCH, HONOLULU, Aug. 10th.—The work has been going on steadily along the regular lines up to last week when a vacation was taken to allow a change to more comfortable headquarters, and also to permit the minds of the students to settle from the unwelcome excitement of the annexation business, which, in the way it is done, cannot be endorsed by any true Theosophist.

SAN FRANCISCO, CAL., Aug. 22nd.—Golden Gate Lodge has taken several steps in advance during the past month. Our regular Branch meetings on Wednesday evenings are now opened with a devotional reading, followed by five minutes of meditation on some subject announced by the President. After the regular parliamentary opening of the Lodge, and the disposition of the necessary business connected with its management, comes the formal answering of questions according to the course of study arranged by the Chicago Committee, the questions having been assigned the week before to those willing to take part in this interesting and instructive exercise. After the formal answering of a question, it is open for general discussion by all present, strangers as well as members. In this way our meetings are growing in interest and the attendance is increasing. Since our last report the following public lectures have been given by Miss M. A. Walsh, to quite large audiences: August 14th, "The Path of Discipleship"; August 21st, "Spiritualism in its Relation to Theosophy."

TOLEDO, OHIO.—Toledo T. S. has the pleasure of reporting continued interest in the summer meetings, notwithstanding the hot weather. Miss Helen Potter, a noted reader and impersonator, who is giving lectures on sociological subjects, addressed the Branch in June, on the subject of "Amusement as a Means of Ethical Culture." Miss Potter is a charter member of Besant T. S. of Boston, and is doing a good work. She made public addresses at Golden Rule Park on two Sunday afternoons. Her interest in her work is shown by the fact that she receives no remuneration and pays her own expenses. She also gave an entertainment for the benefit of a man who was unemployed, and who wished to take his family to a co-operative colony out West. It was a rare treat to those who heard her. On Friday, July 29th, the members, friends and children, to the number of nearly a hundred, had a picnic at Walbridge Park, on the banks of the beautiful Maumee. The afternoon was enjoyed by all, the only thing which occurred to mar our pleasure being a shower, which sent the party indoors to eat supper. Those who remained in the evening enjoyed the beautiful scene to their heart's content, and will not soon forget the moonlight on the water. The day was voted such a success that it will be tried again when we can stay out under the trees.

K.

NEWARK, N. J.—Newark Lodge meets every Thursday evening for study. The meetings are conducted by Mr. Kluge, the President, and are both interesting and instructive. He is a very earnest and persistent student. We open our meetings and close them with five minutes' meditation, and find it beneficial. We were obliged to give up the hall in which we held weekly meetings on Sunday evenings, as we were unable to meet expenses. We regret it exceedingly, but will try again when cool weather sets in. We shall also make an effort to get some of the newspapers in the Jersey towns to publish articles on Theosophical subjects. So far, we have not been successful. The Newark papers will not print even a notice of a meeting, except the usual advertisement they are paid for. It will take some time to awaken the people of this place to a knowledge of the reality of Theosophical teachings. There are a number of thoughtful people here, who are interested in this line of study, but they have not the courage of their convictions, and are afraid of losing caste if they identify themselves with the Theosophical Society. But we have sown a few good seeds, I believe, as we never fail to present some of the simple truths whenever it is wise to do so, and we try every possible way to put them in an interesting form. Some people here are positively unhappy because we are rigid vegetarians, and are surprised to see that we are still well and strong. We are dubbed visionaries, but we do not mind. We have already collected a very nice Theosophical library, and always have a number of books out, so we do a little in that way. We continue our own private studies every moment we can, and feel assured we are making some progress.

Cecil H. A. Kluge, Sec'y.

BOOK REVIEWS.

MAGAZINES.

The Theosophist, (July). Col. Olcott leads off, as usual, with "Old Diary Leaves," taking us into the very heart of the Theosophical Society in those early days when he worked with H. P. B. to establish what is now so much to us. This chapter is full of interesting incidents, given in Col. Olcott's characteristic, charming way of putting things. He tells of Madam's wonderful recovery from a dangerous illness; also, that the "Secret Doctrine" was not at first intended to be a new book, but only a recasting and amplification of "Isis Unveiled;" and much else that is new to most of us. Mr. W. A. Mayers, in his very interesting article on "Contemporary National Evolution," shows us the wonderful success of the white race, and leads us to hope that he is going to explain how all this power and material prosperity is to develop into something higher, to further the grand scheme of evolution. Then he disappoints us, by suddenly ending his article, and telling us that we must draw our own conclusions. We trust that Mr. Mayers will favor us with another paper on the *future* of the white race, and solve for some of us the puzzling problems of contemporary national evolution. In the conclusion of a carefully prepared article called "Notes on Divination," Mr. S. Stuart reminds us of some experiences so familiar to us all that we never think of them as being strange; for instance, the common power of waking from sleep at any given moment before decided upon. He also shows us how number is one of the underlying elements of the art of the soothsayer. The latter, he says, "is almost wholly concerned with the things of time and the personality of men; and when, by the training offered by the Adepts of the Good Law, men become superior to the things of time, then also will they no longer be the sport of the fates, and their doings the subject of augury to those who deal in 'Destiny's dark council.'" "Prophecy," by C. A. Ward, is also concluded. "Bengali Folk Lore" is continued.

The Theosophical Review, (July). The "Watch Tower" quotes Mark Twain on the water of the river Ganges, a subject that has attracted much attention of late. It is a curious fact that the Ganges, which has always been regarded as an object of contempt in the West, is now said to be the "most puissant purifier in the world." Scientific analysis proves that poisonous germs cannot live in it. So the Hindus have had reason for their reverence of their sacred river. But what is this purifying agent, and whence does it come? Mrs. Besant, in her article on "Problems of Sociology," tells us of that dim and distant past when the human race was in its infancy, and was controlled by Initiate Rulers under an ideal form of government. No one knows the dark side of the social problem better than Mrs. Besant, yet she can show us the ideal solution, and point always to the highest possibilities, the noblest

elements in mankind. She says, "May it not be possible to influence public opinion to value men and women for greatness in intellect and virtue, in self-surrender and devotion, and not for wealth or luxury, making the multiplicity of material wants the recognized mark of inferior development, and simple and pure living, hand in hand with richness of the higher nature, the title to honor?" Again we quote her concluding words: "Let the strongest do the best service, the wisest the loftiest teaching; let us all be willing to learn and ready to share; so shall we hasten the dawn of a better day, and prepare the earth to receive the coming race." "The Christian Theosophist" is an article by Mr. Fullerton, written in his best style. We quote a few lines: "And why not a Christian Theosophy? Is Christianity the only religion which is to repudiate the common ground of all religions, the only one which has no share in universal truth, no fraternal interest in truth-seekers, no hope for fuller light and larger life?" Mr. Mead contributes a valuable study on "The Sibyl and her Oracles," which gives us another glimpse of that far-off, happy time, when the gods reigned upon the earth. Mr. Mead also reviews "Early Egyptian Ethics." He says that it is very certain that the ethical standard of ancient Egypt was very high. It "was pre-eminently the land of mystery in things religious, and there is little hope that we shall ever penetrate beneath the many veils with which the priests invariably shrouded their wisdom."

The Vahan, (July). This number is very interesting to students. Mr. Leadbeater shows in what way the organs of the physical body correspond with the astral, and also deals with the question of sudden deaths by accident. Mr. Mead treats of the theosophic interpretation of the healing of the palsied man, and the Lord's remark at the time. Mrs. Besant explains the occult significance of the Holy Communion, and other sacraments. Mr. Keightley deals with the immortality of the Ego.

The Prasnottara, (May and June). "States of Consciousness" is still continued. B. B. treats of the "Auric Egg." "Questions and Answers" deals with our responsibilities incurred in dreams. A short article on "The Origin of Letters" is very suggestive. Mr. A. G. Watson shows, in his short article on "Growth of Trees," that the vital force in trees has a selective, a creative and a conservative power, which has never been ascribed to it by science. "Avatars" is the reprint of a lecture delivered on White Lotus Day.

The Theosophic Gleaner, (July), opens with an obituary notice on our brother Tookaram Tatya, whose death is a great loss to the T. S., not in India only, but throughout the world. He was of great assistance to H. P. B. and Col. Olcott in Bombay, and has been one of the most active members in the T. S., a great philanthropist, and steadfast in loyalty to the Masters. "A New Theory of the Starry Heavens" is continued. "Lemuria a Fact" is a convincing paper by A. R., giving new scientific corroborations of the "Secret Doctrine." "Proof of Life After Death" is a reprint from "Review of Reviews," and will be read with interest by all Theosophists.

Revue Theosophique Francaise, (July). The translation of "The Devachanic Plane," by Mr. Leadbeater, is finished. Mrs. Besant contributes an

article on "Prayer," which is an expression of her own exalted devotional nature. "Possession," by Hemdji, is an article treating of five kinds of possession, considered from an Indian standpoint. "Buddhism in Japan" is a short paper by F. H. Balfour. "Questions and Answers" gives the following: "Is the faculty of seeing developed in the etheric double, independent of the material body, and if so, is it by this means that we perceive the different classes of ether?" Mr. Leadbeater answers, in substance, that the etheric double is a part of the physical body. It exists in the retina of the eye, and in the brain. It is probable that the ordinary sight depends as much upon the vibrations of the etheric matter as upon the solid matter of our bodies. The possibility of seeing the molecules of etheric atoms depends upon a special faculty and powers of a very elevated order. The task before the aspirant is to develop the atoms of the physical body, until they vibrate under the subtle forces of nature, when he will become sensible of etheric vibrations which have before made no impression upon him. By sending out these spiritualized atoms to lodge in other bodies, he will be assisting in the general evolution of the physical universe.

L'Idée Theosophique, (July). This magazine is published in Brussels and gives a most encouraging account of the growth of the T. S. in Belgium, where there are now three branches. This issue is mostly taken up with translations of selections from the "Secret Doctrine."

Journal of the Maha-Bodhi Society, (July). This ever welcome little monthly, edited by our brother H. Dharmapala, is enlarged and improved. It gives, among other interesting matter, a notice that "the new Hindu College, under the auspices of the Theosophical Society, where students will be taught to live and think as true Hindus, while assimilating all that is best and highest in European learning, is to be opened at Benares on the 1st of July."

Brahmavadin, (June, Nos. 18 and 19). We quote the following from a very interesting editorial on "Zoroaster and his Religion:" "The ethics of Zoroaster is of the most sublime character. It is based on the idea that man shall throw himself on the side of the pure, battle for the pure, and maintain the pure. It insists on the cultivation of the feelings of reverence, love and admiration for the good principle in whatever form it is manifested, in the beauties of nature and of art, in moral and physical purity and perfection, and all else that falls within the domain of the prince of light, in whose service man must enlist himself as a loyal soldier, to fight, with a whole heart and sincere mind, the power of evil." Another fine editorial is on "Stages of the Vedanta." Again we quote, "We are infinite. Where can we go? The sun, moon, and the whole universe, are but a drop in our transcendental nature. How can we be born or die? 'I never was born, never will be born, I never had father or mother, friends or foes, for I am Existence, Knowledge, Bliss Absolute.'" It is the Vedanta philosophy, and for one who becomes imbued with this knowledge, the dream of illusion vanishes. In this way, true individuality is attained, with its freedom, its bliss, its oneness with the universe. "My Indian Friends," by Max Muller, is a reprint from "The Cosmopolis." A very interesting continued article is the sketch of the life of Sri Ramakrishna Paramahansa, and leaves from his gospel.

The Dawn, (May). The continued articles are translations and notes on the religion and philosophy of the Hindus, and "Shelley's Spiritual Philosophy." The "Miscellanea" contains Lord Tennyson's confession of faith. He says, "It is impossible to imagine that the Almighty will ask you, when you come before Him, in the next life, what your particular form of creed was; but the question will rather be, Have you been true to yourself, and given, in My Name, a cup of cold water to one of these little ones?"

The Light of Truth, (May). Besides usual translations, there is a reprint of an article from the "Asiatic Quarterly Review," called the "Poets of Yamil Lands." "The Madras University and the Sanscrit Alphabet" is an article dealing with the recent decision of the Madras University to adopt the Devanagari alphabet for Sanscrit, and the disadvantages which will attend this change.

The Metaphysical Magazine, (July-August). This is quite a Theosophical issue, as the following topics from the table of contents will show: "The Memory of Past Births," "Christianity and Reincarnation," "Astrological Symbolism," "Son Kleon, the Hindu," "Phases of Occultism." All these subjects are viewed from the Theosophical standpoint. The magazine "Pearls" is now incorporated with "The Metaphysical Magazine" as a department called "The Home Circle."

The Coming Light, (August), appears with a new cover, which is a great improvement. This issue is up to the usual standard of this bright, enterprising little monthly.

The Temple, (June). Among the other well written articles of this number is one of unusual originality, by Myron W. Reed, on "The Power of Silence," in which he says: "We are told in the Bible we shall render an account of every 'idle word.' Anything spoken vibrates and registers. We are not enough aware how sensitive this universe is."

Hope, (August). Yet another new sheet devoted to advance thought, published in Jackson, Mich. "Hope" is an appropriate name for this new venture.

We have also to acknowledge the receipt of *Rays of Light*, from Ceylon; *The Christian Life*, *The Pacific Unitarian*, *The Berean Herald*, *The Altruist*, *The Woman's Tribune*, *The Exodus*, *Die Uebersinnliche Welt*, *The Realm*, *Voice of Labor*, *Human Nature*, *The World's Advance Thought*, *The Religio-Philosophical Journal*.

THEOSOPHICAL SOCIETY.

AMERICAN SECTION DIRECTORY.

*General Secretary, ALEXANDER FULLERTON,
5 University Place, New York City, N. Y.*

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Kalamazoo, Mich. Kalamazoo T. S. Mrs. Henrietta Gunn, Secretary, 706 Eleanor St.

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San Francisco, Cal. Golden Gate Lodge. William J. Walters, Secretary, Palace Hotel. Lotus Circle for children Sundays at 2:30 P. M. Public lectures Sundays at 8 P. M. Study Class, Thursdays at 2:30 P. M. Lodge meeting, Wednesdays 8 P. M. Odd Fellows' Building, Market and 7th Sts.

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